

Minneapolis 1888



**1. Resolved – That the Law in Galatians is
the Ceremonial Law.**

**Signed: J. H. Morrison
(Iowa Conference President)**

**2. Resolved – That the Law in Galatians
is the Moral Law**

Signed:

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E. G. White in 1896:



“In this Scripture (Gal 3:24), the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee to Him for pardon and peace. . . .” (1 SM 234)

Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones. {1888 186.1}

Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. {1888 186.2}

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler--a poor sick man, broken in body and in mind,--to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks." Just as though the Lord was not present at that conference, and would not keep His hand on the work! {1888 187.1}

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God. {1888 187.2}



E. J. Waggoner:

Series of nine articles in the *Signs* in which he claimed that the law in Galatians is the moral law.

The Gospel of Liberation in the Book of Galatians



**SAVED BY GRACE THROUGH FAITH
PLUS OR MINUS NOTHING**

Galatians 2:16



- **“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we (Jews) have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh (Jew or Gentile) be justified.”**

Definition:



- The meaning of the word "justified" is "made righteous."
- Justitia = righteousness
- Fy = to make
- To Justify is to make righteous

Why can't the “**righteous**” law justify?



- Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *[is] the knowledge of sin.*
- Rom 7:12 Wherefore the law *[is] holy, and the commandment holy, and just, and good.*

Why can't the “**righteous**” law justify?



- Rom 7:10, 11 And the commandment, which [*was ordained*] to life, I found [*to be*] unto **death**. For sin, taking occasion by the commandment, deceived me, and by it **slew** [*me*].
- **The law, which declares all men to be sinners, could not justify them except by declaring that sin is not sin; and that would not be justification, but a self-contradiction in the law.**



- We read the written law, and find in it our duty made plain. But we have not done it; therefore we are guilty. "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one." Rom.3:23,12.



- Moreover, there is not one who has strength to do the law, its requirements are so great. Then it is very evident that no one can be justified by the works of the law, and it is equally evident that the fault is not in the law, but in the individual.



- Let the man get Christ in the heart by faith, and then the righteousness of the law will be there also.
- "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps.40:8.
- God will remove the guilt, will make the sinners righteous, that is, in harmony with the law, and then the law which before condemned them will witness to their righteousness.

Rom. 3: 20, 21.



- Rom 3:20 – 21: Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *[is] the knowledge of sin*. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

“Many have not this knowledge”



- The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. {FW 18.1}

“Many have not this knowledge”



- Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. **Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature.{FW 19.3}**

“Many have not this knowledge”



-Here is an opportunity for falsehood to be accepted as truth. **If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins.** Salvation, then, is partly of debt, that may be earned as wages. {FW 19.3}

“Many have not this knowledge”



- The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling." {FW 24.2}

“Many have not this knowledge”



- There is danger in regarding justification **by faith as placing merit on faith**. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. {FW 25.2}

“Many have not this knowledge”



- When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. {FW 25.3}

“Many have not this knowledge”



- ...Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. **Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity. {FW 25.3}**



- What is justification by faith? **It is the work of God in laying the glory of man in the dust,** and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. {20MR 117.3}

Okay....Do you think you have it now?



- True or False?
- In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification.
- *Catholic Belief. Pg 74.*

Correct Position



- *If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through*
- *your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are. {SC 26, 27}*

True of False



- A man can dispose himself only by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification: ***they only serve to prepare him for it.***
- ***Catholic Belief***

SC 33



- *He is wooing by his tender love the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those he seeks to save.*

SC 35, 36



- *No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the old wanderer than He does. All His promises, His warnings, are but the breathing of unutterable love. When Satan comes to tell you that you are a great sinner, look up to your Redeemer and talk of His merits. That which will help you is to look to His light. Acknowledge your sin, but tell the enemy that 'Jesus Christ came into the world to save sinners,' and that you may be saved by His matchless love. (And John 3:16).*

True of False



- We stand in continual need of actual graces to perform good acts, both before and after being justified.
- The good acts, however, done by the help of grace before justification are not, strictly speaking, meritorious, but serve to smooth the way to justification, to move God.
- ***Catholic Belief pg. 76***

SC 57, 58



- *But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by His prophet, 'I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee...'*

SC 57, 58



- *...While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to His Father's heart of love.*

SC 57, 58



- *With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your soul more than to entertain such a conception of our heavenly Father.*

Martin Luther



- The nefarious opinion of the papists, which attributes the merit of grace and the remission of sins to works, must here be emphatically rejected.

Martin Luther



- The papists say that a good work performed before grace has been obtained, is able to secure grace for a person, because it is no more than right that God should reward a good deed.
- When grace has already been obtained, any good work deserves everlasting life as a due payment and reward for merit.
- For the **first**, God is no debtor, they say; but because God is good and just, it is no more than right (they say) that He should reward a good work by granting grace for the service.

Martin Luther



- Now, if I could perform any work acceptable to God and deserving of grace, and once having obtained grace my good works would continue to earn for me the right and reward of eternal life, why should I stand in need of the grace of God and the suffering and death of Christ? Christ would be of no benefit to me. Christ's mercy would be of no use to me.

Martin Luther



- With Paul we absolutely deny the possibility of self-merit. God never yet gave to any person grace and everlasting life as a reward for merit. **The opinions of the papists are the intellectual pipe-dreams of idle pates**, that serve no other purpose but to draw men away from the true worship of God. The papacy is founded upon hallucinations.

Martin Luther



- The true way of salvation is this. First, a person must realize that he is a sinner, the kind of a sinner who is congenitally unable to do any good thing. “Whatsoever is not of faith, is sin.” Those who seek to earn the grace of God by their own efforts are trying to please God with sins. They mock God, and provoke His anger. The first step on the way to salvation is to repent.

Martin Luther



- But when grace has already been obtained, they continue, God is in the position of a debtor, and is in duty bound to reward a good work with the gift of eternal life. This is the wicked teaching of the papacy.

Martin Luther



- The scholastics explain the way of salvation in this manner. When a person happens to perform a good deed, God accepts it and as a reward for the good deed God pours charity into that person. They call it “charity infused.” This charity is supposed to remain in the heart. They get wild when they are told that this quality of the heart cannot justify a person.

Martin Luther



- **To give a short definition of a Christian:**
- A Christian is not somebody who has no sin, but somebody against whom God no longer chalks sin, because of his faith in Christ. This doctrine brings comfort to consciences in serious trouble. When a person is a Christian he is above law and sin. When the Law accuses him, and sin wants to drive the wits out of him, a Christian looks to Christ. A Christian is free. He has no master except Christ. A Christian is greater than the whole world.

EGW



- The "**honest and good heart**" of which the parable speaks, is not a heart **without sin**; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. **The good heart is a believing heart, one that has faith in the word of God.** Without faith it is impossible to receive the word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. {COL 58.2}

Correct Balance Needed



- While there is nothing that we can do to merit God's justifying grace...
- God needs our “cooperation” to finally save us.....final sanctification and redemption
- Divine Effort and Human Cooperation



- After Justification the believer is not relieved of the “**motion of the flesh**”.
- He has to keep it in subjection to the higher powers of the spirit-controlled mind
- Gal 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Perverting The Truth



- Going to extremes
- Overemphasizing and overreaction to legalism
- Resulting in the conclusion that all human effort is legalism
- May in be forever remembered; “...without me ye can do nothing.” John 15:5
- Do not confuse that with the popular thought, which states: “...with Him, we have nothing to do”

The Balancing Truth



- Phi 4:13 I can do all things through Christ which strengtheneth me.

The Protective Balance:



• We are living in altogether too solemn a period of the world's history to be careless and negligent. God has given you moral powers, and has made you susceptible to religious influences; he has provided opportunities and facilities that are favorable to the development of a Christlike character; and it now remains with you as to whether or not you will cooperate with divine agencies, and make your calling and election sure. ...{YI, September 20, 1894 par. 7}

The Protective Balance:



- ...Will you not seize, appreciate, and appropriate every help that has been provided? You must pray, believe, and obey. In your own strength you can do nothing; but in the grace of Jesus Christ, you can employ your powers in such a way as to bring the greatest good to your own soul, and the greatest blessing to the souls of others. Lay hold of Jesus, and you will diligently work the works of Christ, and will finally receive the eternal reward. Be faithful in that which is least. {YI, September 20, 1894 par. 7}

Because...



- The secret of success is the **union of divine power with human effort.**” {PP 509.1}

Two Extremes



- **Dropping out Divine power is called Humanism.**
- It teaches that man is inherently good by nature, and with the right environment, and sufficient perks and self motivation, he can develop to attain to his highest possible level of attainment. No Holy Spirit needed here.

Two Extremes



- **Dropping out the human effort component.** Satan comes up with the theory which would get us all believe that all human effort is categorically legalism. So the thinking is, do not be a legalist, put forth no effort and doom yourself to failure.
- The devil works on both sides of every situation. But in the work of sanctification, the secret of success is the union of the Divine Power with human effort.

Proof:



- (1) Our success is wrought out by ourselves,
- (2) through the grace of Christ. {7T 239.3}

Radical sounding but True



- In our personal salvation experience without God we can do nothing, but without us God can do nothing. (i.e. In the work of obtaining a moral fitness for heaven, restoration of the glory in man)

Radical sounding but True

- Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. ...{AG 319.3}

Radical sounding but True



- **...The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success. {AG 319.3}**
- **Man's part is immeasurably small, but absolutely essential.**

A Paradox



- As the will of man co-operates with the will of God, **it becomes omnipotent**. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {COL 333.1}
- Man's part is immeasurably small, though essential, while God's part is immeasurably large, yet when we are locked in absolute surrender of our will to God, there is no limit to the power He will give us!

The Soul - A Fortress



- The soul that is yielded to Christ becomes His own **fortress**, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. DA 324.1}

But We Must Give Him The Will



- The will is the governing power in the nature of man, the power of decision, or choice. {Ed. 289}

The Goal Before Us:



- Pro 4:23 Keep thy heart with all diligence; for out of it *[are] the issues of life.*
- Correctly: “**Keep Keep**”
- Luke 13:24 **Strive** (**put forth diligent effort**), to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

The Goal Before Us:



- **Everyone may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness. {Ed 289.1}**

Our Work – To Cooperate



- God cannot save man, against his will, from the power of Satan's artifices. **Man must work with his human power, aided by the divine power of Christ**, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory which it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint heir with Christ. {Te 111.1}

Our Work – To Cooperate



- This could not be the case if Christ alone did all the overcoming. **Man must do his part. Man must be victor on his own account, through the strength and grace that Jesus gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of His glory.**--Review and Herald, Nov. 21, 1882. {Te 111.2}

Closing Thought:



- The belated traveler, hurrying to reach the city gate by the going down of the sun, could not turn aside for any attractions by the way. **His whole mind was bent on the one purpose of entering the gate.** The same intensity of purpose, said Jesus, is required in the Christian life. ...{MB 141.1}

Closing Thought:



- ...I have opened to you the glory of character, which is the true glory of My kingdom. It offers you no promise of earthly dominion; yet it is worthy of your supreme desire and effort. I do not call you to battle for the supremacy of the world's great empire, but **do not therefore conclude that there is no battle to be fought nor victories to be won. I bid you strive, agonize, to enter into My spiritual kingdom.**
{MB 141.1}



- **The Christian life is a battle and a march.** But the victory to be gained is not won by human power. **The field of conflict is the domain of the heart.** ...{MB 141.2}



- ...The battle which we have to fight--the greatest battle that was ever fought by man--is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. {MB 141.2}



- ...The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God. **The hereditary tendencies, the former habits, must be given up.** {MB 141.2}



- The divine Spirit works through the faculties and powers given to man. **Our energies are required to cooperate with God.** {MB 141.3}
- The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; ... {MB 142.1}



- ...but if you are "willing to be made willing," God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:5. Then you will "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. {MB 142.1}



BLESSINGS